

# "Reserve Heads" of Old Kingdom Egypt

A Transitory Cult of Heterodoxy

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## *Abstract*

The "Reserve Heads", also known by "Magical Heads", have been a mystifying phenomenon. It happened only once in the Old Kingdom, mostly at Giza necropolis, and silently disappeared leaving no trace of its essentiality. The subject we are investigating has been a challenge in Egyptology for over a century and none of the theories has gained common acceptance. It is in vain to solve such a long-term perplexity without the original codes already established in my research of 2014. By employing the codes of Predynastic and Dynastic Egypt, a transitory cult of heterodoxy practiced by a sect of priests and nobles shall be investigated and validated.

## *Introduction*

It is not my intention to summarize the various hypotheses of the Reserve Heads, a task that has been done well by Picardo (2007) and Nuzzolo (2011). Briefly, I quote from the scholars who investigated the subject and have been prudent in their conclusions.

Millet, in his hypothesis of sculptor's prototypes, said: It must be confessed that we could hardly deduce the fact from the heads themselves. They are intriguing also because of their oddity; as has been remarked over and over in the literature, simple bodiless portrait heads are not only almost unheard-of in Egyptian art, but they would also seem at first sight to contradict many of our cherished suppositions about the nature and function of Egyptian funerary sculpture. Equally puzzling are the strange mutilations to which many of the heads have been subjected; the ears of most have been damaged or removed, while several show in addition a roughly cut groove down the back of the head, beginning near the crown and ending only at the base of the neck. All in all, the heads are sufficiently bizarre that it is perhaps not surprising that Egyptological opinion has continued to accept the original excavators' interpretation of the heads as ritual and religious in purpose. It is the intention of this brief article to attempt to demonstrate that another, more practical, explanation is to be preferred. The ritualist explanations put forward by Junker, Reisner, and Borchardt, and repeated by more recent writers, range from the relatively simple notion that the reserve head served as a substitute (Ersatzkopf) for the vulnerable head of the mummy to more elaborate interpretations involving the assumed northward-facing position of the head and the direction of the circumpolar stars. None of these explanations, however, seem really to take into account either the strange mutilations already mentioned or the other striking peculiarities of the reserve heads as a group.<sup>(1)</sup>

Tefnin, in his theory of ritual execration, questioned: There does not exist any text contemporary with the heads. Because of the scarcity of texts from the fourth, fifth, and sixth dynasties, two choices appear: either we decide to ignore any explanation, or we agree to extrapolate, knowing the traditional character of Egyptian thought and myth. However, there remains a major mystery: Why did the eminent individuals of that short period in the Old Kingdom not all have such magical heads in their tombs? The idea of royal favor must be rejected. It remains the hypothesis that certain dead persons were potentially more dangerous than others, owing perhaps to the circumstances of the death (e.g., drowning, violent death in general, or an ill-fated day of death). Nevertheless, it seems

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1. Studies in Ancient Egypt, The Aegean and Sudan, 1981. Essay: The Reserve Heads of The Old Kingdom, by N.B. Millet, p. 129

that the link between these magical heads and execration rituals cannot be denied. <sup>(2)</sup>

Picardo, in his theory of *Ba*-decapitation, started his article by an abstract: "Funerary texts of pharaonic times indicate clearly that decapitation was one of the ancient Egyptians' most feared dangers during the post-mortem transition from earthly life to the afterlife. This theme is surveyed briefly to determine if similar concerns were held prior to the appearance of such religious literature. The result is a reconsideration of a unique corpus of Old Kingdom statuary: the reserve heads. Proceeding from a review of past interpretive studies, this article posits that several anomalous and oft-debated characteristics of the reserve heads are best understood by considering them in light of the theme of decapitation. Moreover, a reexamination of some fundamental assumptions about Old Kingdom religious beliefs, the disparities between royal and non-royal views of the hereafter, and the so-called "democratization of the afterlife" supports the hypothesis that the reserve heads reflect an emergent conception of a non-royal *ba*. Picardo ended the epilogue by a statement: "No theory concerning the reserve heads is without its exceptions and due criticism. However, by evaluating them collectively in terms of the religious motif of the decapitated dead, the practice of "Semantic Homicide" and the consideration of an early inception of a private *ba*, their most cumbersome of apparent contradictions become considerably less daunting. Though the reserve heads will undoubtedly continue to incite lively discussion and debate, it is hoped that this approach might in some small way edge scholarship closer to consensus regarding their proper niche in the archaeology of ancient Egyptian funerary religion." <sup>(3)</sup> For record, it was the theory of Picardo that has been marginally thoughtful and insightful considering the fact that Predynastic Egypt has been a Never-Penetrated-Era and the twin-characteristics of the soul has been an unknown conception in Egyptology.

Nuzzolo advanced the resurrection power theory and wrote: A full century has elapsed since Jacques de Morgan's excavations at Dahshur unearthed the first reserve head (Cairo CG 591). Since then, many theories have been put forward to explain their anomalous shape and strange mutilations, but none has found a general consensus among scholars. This situation of uncertainty is even more complicated by the lack of any textual evidence contemporary with the heads which could help us to uncover the secrets of the religious beliefs and funerary practices of the Egyptians of that period more than just the indirect archaeological evidence does. At the same time, however, we must beware of using later textual sources too freely to support our interpretations of much older archaeological data, unless these sources directly refer to the period in question. Indeed, despite the traditional, conservative character of Egyptian thought and myth, each period has its own peculiarities as to both religious and historical backgrounds. I will try to show how these sculptures were closely related to the political theology of the beginning of the fourth dynasty and particularly to the figure of Khufu. In doing so, however, I do not claim to offer any conclusive solutions. With this discussion, I simply wish to draw attention to some reservations and possible lines of research, hoping that these 'magical heads' may continue to receive such attention. <sup>(4)</sup>

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2. The oxford encyclopedia of ancient Egypt volume 3, 2001. Entry: Reserve Heads, by Roland Tefnin, pp. 146-147

3. JARCE 43 (2007), "Semantic Homicide" and the So-called Reserve Heads: The Theme of Decapitation in Egyptian Funerary Religion and Some Implications for the Old Kingdom by Nicholas S. Picardo P. 221-252

4. Old Kingdom, New Perspectives: Egyptian Art and Archaeology 2750-2150 BC, 2011 Article 15 The 'Reserve Heads': some remarks on their function and meaning, by Massimiliano Nuzzolo, pp. 201-20

## *Egyptian Conceptions of Decapitation*

The Egyptian corpus defines two conceptions of decapitation.

### *1. Decapitation and defeat of Evil' Followers*

The twin-characteristics of the soul; goodness and evilness, are both divine. Meaning the evil is essentially divine. Evil deeds, rather than the evilness force, are the abhorrence of God and the true enemies *within* that should be ritually decapitated.

PT Unis: Osiris Unis, accept the severed heads of Seth's followers. <sup>(5)</sup>

Chapter XVII: I defeat the clients of mine adversaries, and spoil those whose hands are darkened. They who mount up against me, woe to them, they are the associates of Seth as they approach. <sup>(6)</sup>

BD Chapter CXXXI: Chapter whereby one proceeds into Heaven by the side of Ra.

Oh Ra who art shining this night: if there be any one among thy followers, let him present himself living as a follower of Thoth, who causes Horus to come forth this night. The heart of the Osiris is glad, because he is one at the head of them. His adversaries are brought to a stop by the warriors of the Osiris N, who is a follower of Ra, and hath taken his arms of steel. Thy Soul is with thee, and strong is thy Soul through the terror and the might which belong to thee, Oh Osiris N, who utters the decrees which Ra hath spoken in Heaven. <sup>(7)</sup>

CT Spell 23: Take your staff, your loincloth, your sandals, and your arrows for the road, that you may cut off the heads and sever the necks of your foes male and female who draw near when you are. Hasten and come are the words of the god who brings him on the day of accusation. <sup>(8)</sup>

CT Spell 45-46: I open your path and fell your foe for you, I cut off for you his confederates who come against you, against your meals, and against your dignities. I have stretched out my hand to you because of it on that day in which your double and your soul went to rest. I open the paths, (even I) the heir of the Two, the son of Osiris. <sup>(9)</sup>

CT Spell 49: for it is "Anubis who comes in peace, having appeared as Vizier." Seize the Evil One who is in darkness, execute sentence upon his confederates, and the heart of Him who presides over the Sacred Booth will be glad when he sees the rejoicing in the Great Place by Isis, Lady of the Deserts. Thus said Anubis to Osiris: Awake to life, observe your accession, and execute sentence on him who harmed you. <sup>(10)</sup>

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5. The Ancient Egyptian Pyramid Texts Society of Biblical Literature, 2005, By James P. Allen, p. 25

6. The Egyptian Book of the Dead, 1904, by Sir P. Le Page Renouf, pp .39-40

7. Ibid. p. 261

8. The ancient Egyptian Coffin Texts. Volume I, 1973, by R. O. Faulkner, p.14

9. Ibid. pp. 38-39

10. Ibid. p. 45

CT Spell 303: O Falcon, I come to Djedu and go all over my mansion-so says Osiris-that you may see it, this new state which I have attained. O my father Osiris, here am I; I have come to you, for I have smitten Seth for you, I have slain his confederacy, I have smitten them who smote you, I have cut down them who cut you down. I am one who overcomes with strength, the heir of everything; I myself have guarded my body, I have felled my foes, and I have created it, this new state in which I am. <sup>(11)</sup>

CT Spell 315: I have driven off for you those who rebelled against you, I have warded off Seth for you, I have spat on his confederacy for you, I have given you vindication in the Two Conclaves. <sup>(12)</sup>

PT Pepi I: Awake, [ ... ]. Go to the fore in [ ... ] and become established at the fore of the Dual Ennead, for the Bows of Seth have been laid down under your feet. <sup>(13)</sup> (Bows of Seth=Evil Deeds)

PT Teti: Ho, Osiris Teti! Horus has come seeking you. He has made Thoth drive back Seth's followers for you, he has gotten them corralled for you, and has turned away the desire of Seth. You are greater than he, for you have emerged in precedence to him and your character has precedence over him. <sup>(14)</sup>

PT Teti: This hand of Teti that has comes against you is the hand of the great fettering-goddess in the midst of the Enclosure of Life. The one it seizes will not live; the one it strikes, his head cannot be tied back on. <sup>(15)</sup>

PT Pepi I: Thoth's blade has been sharpened, and the knife that removes heads and cuts out hearts has been honed, and [it] will remove the heads and cut out the hearts of those who will cross this Pepi when he goes to you, Osiris, and of those who will bar this Pepi when he goes to you, Osiris. <sup>(16)</sup>

PT Pepi I: Horus has been untied from his breast band for you, that he might catch those in Seth's following. Seize them, remove their heads, sever their forelegs, and gut them, take their hearts, and slurp their blood. <sup>(17)</sup>

The abovementioned spells are dated as of late Old Kingdom nevertheless, they represent the textual narrations of the pictorial narrations of the Predynastic era especially the Hunters Palette (Fig. 1) and here I quote from my research of 2014.

We are following the cardinal directions in our analysis of the hunter's palette. Here we have in sight, an army advancing in two wings of warriors from east and west, heading north after defeating the lion-enemy of south. The lion-enemy of south, severely wounded by six arrows, is defeated and retreating from the arena. The main battle is now running at north. The army wings are targeting the lion-enemy of north. The lion-enemy of north, followed by his cub, even hit by two arrows is still fighting and trampling a soldier. A train of different animals are fleeing from south towards north, seeking safety by following the neutral strip between the army wings.

11. The ancient Egyptian Coffin Texts. Volume I, 1973, by R. O. Faulkner, p. 222

12. Ibid. p. 237

13. The Ancient Egyptian Pyramid Texts, 2005, By James P. Allen, p. 115

14. Ibid. p. 72

15. Ibid. p. 89

16. Ibid. p.129

17. Ibid. pp. 102-103

Focusing at the north-east of the palette, we discern a "conjoined-bull twins," rather than the "double-bull" of Davis or "a monster consisting of the foreparts of two bulls joined together about the middle of the body," of Legge. Art historians interpreted what is pictorially seen, their inner eye is grossly absentee. The Egyptian hierophant, in order to communicate the message of the divine law of the twin characteristics of the soul to next generations, he envisioned the "conjoined-bull twins," where no surgeon can ever separate. The building represents the shrine or exactly the seat of the soul. We are encountering the everlasting conflict between goodness and evilness that is running *within*, the factual Armageddon. Whatever the casualties of evil-doers, the 'twin-forces soul' represented by the conjoined-bull twins remains integral. What is topical about the Hunters palette is the human incarnate of goodness forces, while retaining the bestial incarnate of evilness forces.

## 2. Keeping or Loosing the Head

Keeping the head or giving the head back has been a pivotal invocation by the soul of the deceased to attain judicial vindication as expressed in the Egyptian literature. The term "keeping the head" as allegory for vindication is contrasted by the term "head removal" as allegory for condemnation. For the condemned soul, the devourer is incessantly abiding by the judgment balance. Either in case of vindication or condemnation, the Egyptians designated the integral soul or the "conjoined-bull twins" of Hunters palette.

BD Chapter 43:

Formula for not letting the head of N be cut off in the necropolis.

I am Great one, son of the Great one,

The Fiery one, son of the Fiery one,

To whom his head was given after having been cut off.

The head of Osiris shall not be taken from him,

My head shall not be taken from me!

I am risen, renewed, refreshed,

I am Osiris! <sup>(18)</sup>



Fig. 1 Drawing of Hunters Palette  
After Whitney Davis 'Masking the Blow' 1992

18. Ancient Egyptian Literature, Volume II: 1976 by Miriam Lichtheim, p.121

## BD Chapter 105

Formula to appease the Ka to be said by N.

O Weigher on the scales,

May Maat rise to the nose of Re that day!

Do not let my head be removed from me!

For mine is an eye that sees,

An ear that hears;

For I am not an ox for slaughter,

I shall not be an offering for those above!

Let me pass by you, I am pure,

Osiris has vanquished his foes! <sup>(19)</sup>

PT Utterance 368: Geb is gracious to you; he has loved you and protected you, he has given you your head, he has caused Thoth to reassemble you so that what was on you comes to an end. <sup>(20)</sup>

PT Utterance 373: Oho! Oho! Raise yourself, O King; receive your head, collect your bones, gather your limbs together, throw off the earth from your flesh, receive your bread which does not grow mouldy and your beer which does not grow sour, and stand at the doors which keep out the plebs. <sup>(21)</sup>

PT Utterance 413: O King, raise yourself, receive your head, gather your bones together, shake off your dust, and sit on your iron throne. <sup>(22)</sup>

PT Utterance 415: Hail to you, Tait, who are upon the lip of the Great Lagoon, who reconciled the god to his brother! Do you exist, or do you not? Will you exist or will you not? Guard the King's head, lest it become loose; gather together the King's bones, lest they become loose, and put the love of the King into the body of every god who shall see him. <sup>(23)</sup>

PT Utterance 447: She will protect you, she will prevent you from lacking, she will give you your head, she will reassemble your bones for you, she will join together your members for you, she will bring your heart into your body for you, so that you may be at the head of those who are at your feet and give orders to those who follow after you. <sup>(24)</sup>

PT Utterance 451: O King, may you be pure, may your double be pure, may your power which is among the spirits be pure, may your soul which is among the gods be pure. O King gather your bones together and take your head, says Geb. He will remove the evil which is on you, O King, says Atum. <sup>(25)</sup>

PT Utterance 452: O King, stand up, that you may be pure and that your double be pure, for Horus has cleansed you with cold water. Your purity is the purity of Shu; your purity is the purity of Tefenet, your purity is the purity of the four house-spirits when they rejoice in Pe. Be pure, your mother Nut the Great Protectress purifies you, she protects you. Take your head, gather your bones together, says Geb. The evil which is on the King is destroyed, the evil which was on him is brought to an end, says Atum. <sup>(26)</sup>

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19. Ancient Egyptian Literature Volume II: 1976 by Miriam Lichtheim, p. 123

20. The Ancient Egyptian Pyramid Texts, By R. O. Faulkner, p. 121

21. Ibid. p. 123

22. Ibid. p. 136

23. Ibid. p. 137

24. Ibid. pp. 148-149

25. Ibid. p. 150

26. Ibid. p. 150



PT Utterance 368: Geb is gracious to you; he has loved you and protected you, he has given you your head, he has caused Thoth to reassemble you so that what was on you comes to an end. <sup>(27)</sup>

PT Unis: Osiris Unis, receive to yourself your head. <sup>(28)</sup>

PT Teti: Geb has become content for you. Since he has loved you, he has defended you, given you your head, and had Thoth gather you, so that what is against you might end. <sup>(29)</sup>

PT Teti: This great one has spent the night abed: awake Teti! Raise yourself! Receive your head, collect your bones, and clear away your dust. <sup>(30)</sup>

PT Pepi I: She shall join you and defend you from needing: she shall place your head for you, gather your bones for you, and get your heart for you in your body. <sup>(31)</sup>

PT Pepi I: "You have received your head, and your bones have been gathered to you," says Geb. "The bad that is against this Pepi has been ended, and the bad that is against him will end," says Atum. <sup>(32)</sup>

PT Pepi I: "The lands shall speak great praise," say the gods. "oh, young men [ ... ] with head tied on," says Geb. <sup>(33)</sup>

PT Pepi I: So, raise yourself! Your head has been placed on your shoulders, that you may drink the waters of the inundation that are in the circular canal on the lips of the Winding Canal. <sup>(34)</sup>

PT Pepi II: The eye has emerged in your head as the Nile-Valley Great of Magic. <sup>(35)</sup>

PT Neith: Osiris Neith, become content about it, for you have been made to see with it. Become content, for he has given you your head. <sup>(36)</sup>

CT Spell 8: I have arisen with my plume on my head and my righteousness on my brow, my foes are in sorrow and I have taken possession of all my property in vindication. <sup>(37)</sup>

CT Spell 45: I am your son Horus, I have given you vindication in the Tribunal, Re has given command to me to give you your head, so that your spine may be made secure for you and your foes felled for you. I am your son, your offspring upon earth; all the gods have assembled and all those who are on earth have come to follow you, that they may worship you. <sup>(38)</sup>

CT Spell 67: O N, you have not died the death; you have spent the day wakeful, O great one who once spent the day here asleep. You beget in your name of 'Heron', and I cause you to beget in your name of 'Heron'. Raise yourself in your name of 'Raiser', stand up in your name of 'Stander', receive your head and be glad. You are purified with these four pleasant nmst-jars wherewith the two Horuses were purified. <sup>(39)</sup>

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27. The Ancient Egyptian Pyramid Texts, by R. O. Faulkner, p. 121

28. The Ancient Egyptian Pyramid Texts, 2005, by James P. Allen, p. 24

29. Ibid. p. 82

30. Ibid. p. 87

31. Ibid. p. 108

32. Ibid. p. 109

33. Ibid. p. 136

34. Ibid. p. 194

35. Ibid. p. 264

36. Ibid. p. 321

37. The ancient Egyptian Coffin Texts. Volume I, 1973, by Faulkner, p. 4

38. Ibid. p. 39

39. Ibid. p. 63

CT Spell 69: The Great One falls upon his side, he who is in Nedit quakes. O N, lift up your head, says Re, Detest sleep, hate inertness, be far from them as Horus, that you may live; be readier than they as Sopd, that you may live; be more of a soul than they as the Two Souls, that you may live. Devour their hearts, drink their blood, because you are the judge beside him in On. <sup>(40)</sup>

CT Spell 74: Turn about, turn about, O sleeper, turn about in this place which you do not know, but I know it. See now, I have found you (lying) on your side, O Great Inert One. My sister, says Isis to Nephthys, this is our brother. Come, that we may raise his head. Come, that we may reassemble his bones. Come, that we may rearrange his members. Come, that we may make a dam in his side. Let not this one be limp in our hands; there drips the efflux which has issued from this spirit. The pools are filled for you, the names of the streams are made for you. <sup>(41)</sup>

CT Spell 75: I have shown respect to the lions, those who are about the shrine are afraid of me, those who encircle the tomb stand up because of me, I go in and out of the shrine of the Self-created, I have taken my Nt-crown on to my head, and the Red Crown rejoices when it sees the Nt-crown. My Nt-crown is on my head, and the Red Crown is on the head of the Self-Created. <sup>(42)</sup>

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40. The ancient Egyptian Coffin Texts. Volume I, 1973, p. 65

41. Ibid. p. 69

42. Ibid. p. 72

## *Decoding the "Reserve Heads"*

Millet grouped the strange mutilations to which many of the heads have been subjected as follows:

1- The mutilation of the ears. This is perhaps the commonest of all features, being met with in almost all examples to some degree or another.

2- The cranial groove, as we may call it. This feature occurs frequently in a range of forms, being sometimes a fine shallow groove, and sometimes a rougher cutting exhibiting chipping of the limestone at the sides. It may start from forward of the centre of the cranium or near its centre, but always runs down to the very bottom of the back of the neck. The cutting is clearly deliberate and careful.

3. The cutting of the eyes. The treatment of the eyes in some of the reserve heads is distinguished from that in most contemporary statuary by a careful, emphatic cutting of the zone between the edge of the eyelids and the ball of the eye, particularly at the corners.

4- The cutting of the edge of the nostril. As William Stevenson Smith has pointed out, another peculiarity of the reserve heads is "the tendency to mark the outer curve of the nostril by a sharp incision or by an angular edge to the raised surface". This is especially noticeable, as he remarks, in the Nofer head.

5. The treatment of the philtrum: So far apparently unnoticed in the literature, this feature is common in the Cairo group of heads, but in the Boston group appears in only the male head from G 4-4-4-0; it does not occur in the female companion piece. Like the cranial groove and the nose cutting, it is a distinctly unrealistic feature, and consists of the philtrum (the depression in the upper lip beneath the septum of the nose) being deeply cut out in such a way that it forms a shallow, straight-sided trough with square angles. Such a treatment of this facial feature is unknown in any Egyptian sculpture of any period.

The strange mutilations are next investigated.

### *1- Decapitation*

The following spell requires attentive reading.

BD Spell 177: They see thee in the presence of the great god like Min presiding over the two sanctuaries. Someone stands right behind thee; thy brother stands behind thee. Thou prevailest, while the head of him behind thee perishes; but thy head has not perished, thou hast not passed away. What thou hast done (abides) with men and with the gods.<sup>(43)</sup>

- The phrase "*Someone stands right behind thee; thy brother stands behind thee.*" is the verbatim interpretation of the Conjoined-Bull Twins of the Hunters Palette, Predynastic Egypt. The phrase is pictorially represented in Figures 2, 3, and 4.

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43. The Book of the Dead Or Going Forth by day, Translated by Thomas George Allen, The Oriental Institute of the University of Chicago, The University of Chicago Press, 1974, P. 186

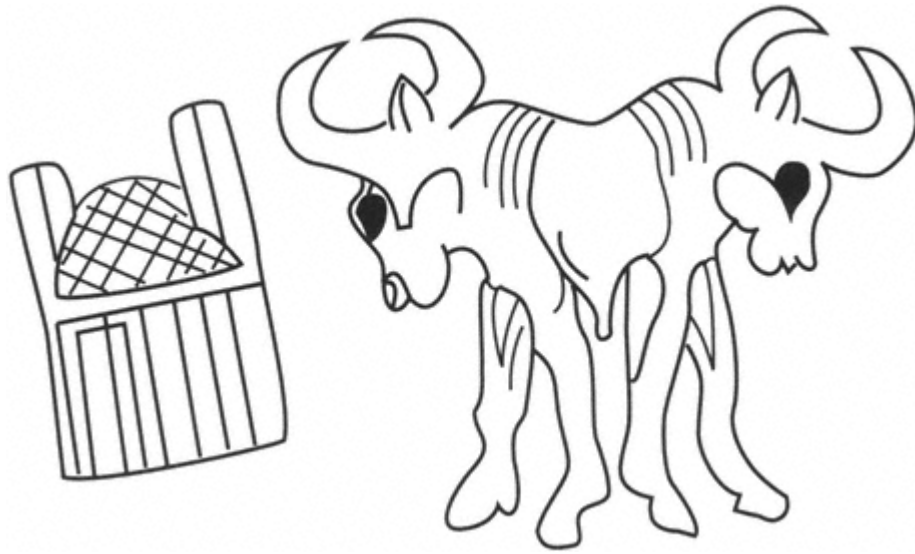


Fig. 2 Hunters Palette - Drawing - Detail  
After Whitney Davis 'Masking the Blow' 1992

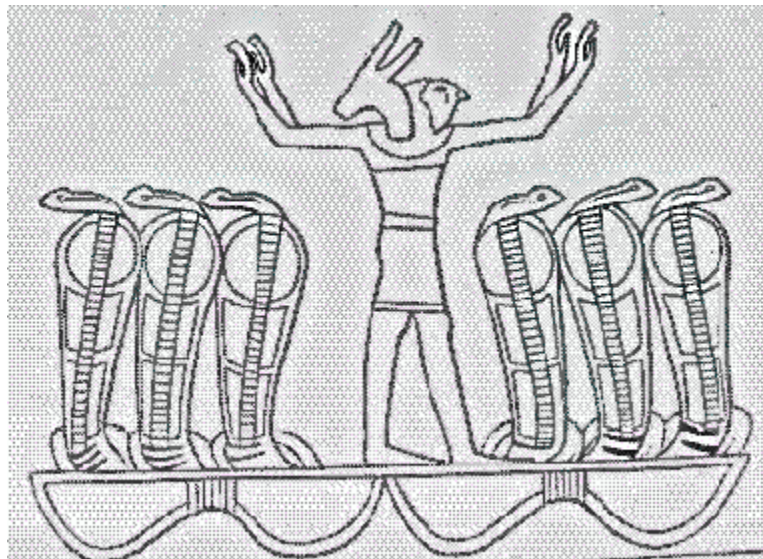


Fig. 3 The Tomb of Ramesses VI, Dynasty 20  
Conjoined Horus and Seth



Fig. 4 Coffin of Paynedjem inner, Dynasty 21  
Egyptian Museum

•• The phrase "*Thou prevailest, while the head of him behind thee perishes; but thy head has not perished,*" is pictorially represented in Figures 5, 6, and 7. (by editing Figures 2, 3, and 4)

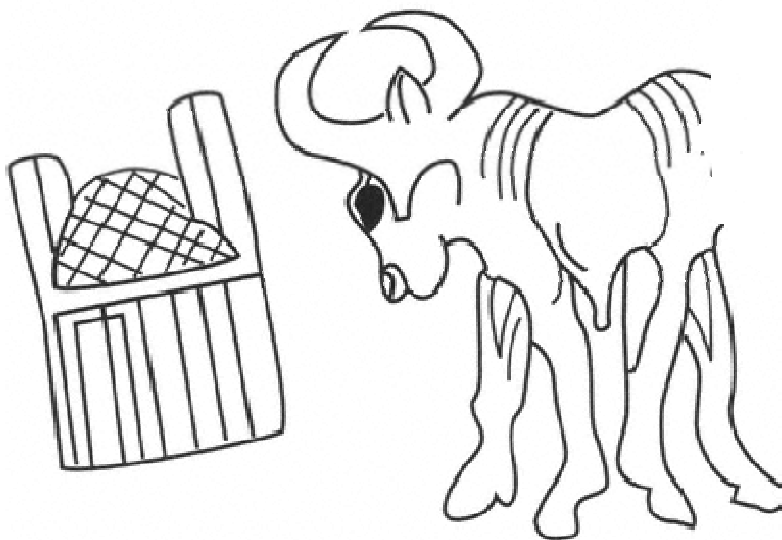


Fig. 5 Hunters Palette - Drawing - Detail  
After Whitney Davis 'Masking the Blow' 1992  
'*the head of him behind thee perishes*'

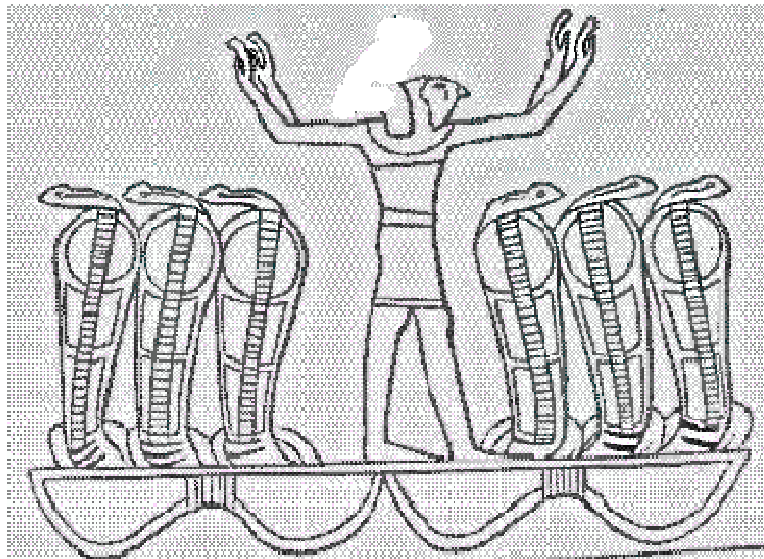


Fig. 6 The Tomb of Ramesses VI, Dynasty 20  
Conjoined Horus and Seth  
*'the head of him behind thee perishes'*

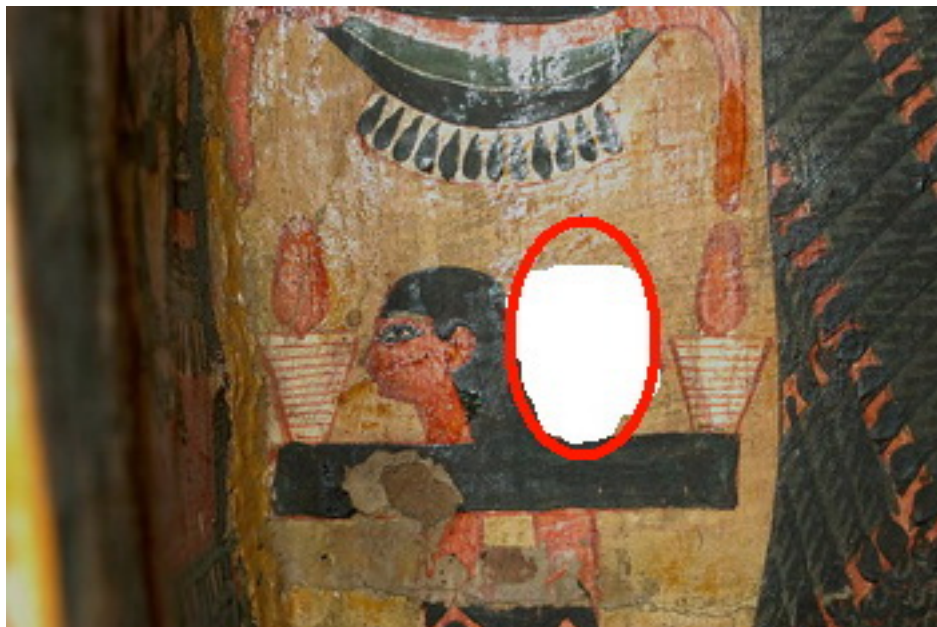


Fig. 6 Coffin of Paynedjem inner, Dynasty 21  
Egyptian Museum  
*'the head of him behind thee perishes'*



Fig. 7 Reserve Head Face  
after Tefnin, Art et magie



Fig. 8 Reserve Head Back  
after Tefnin, Art et magie

The reserve head pictured at face (Fig. 7) shows the incised lines along the lower portion of the neck, the lines where the head is ritually decapitated. The reserve head pictured at back (fig. 8) shows the intentional scoring running from the crown of the head down to the neck. Prior to the ritual decapitation of the evilness force, the conjoined heads must be subjected to an extremely complex surgical operation that leaves a lifetime cicatrix for the now separated heads. The Egyptian sculptor, by engraving the score at the back of the head, has ingeniously demonstrated the surgical separation of the conjoined heads.

## ***2- Mutilations of Ears and Eyes***

The senses of hearing and seeing or literally "*the inner ear*" and "*the inner eye*" are copiously preached in the Egyptian texts.

The Instruction of Ptahhotep

He who hears is beloved of god,

He whom god hates does not hear.

The heart makes of its owner a hearer or non-hearer,

Man's heart is his life-prosperity-health

A son who hears is a follower of Horus,

It goes well with him when he has heard. <sup>(44)</sup>

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44. Ancient Egyptian Literature Volume I, 1975, by Miriam Lichtheim, pp. 74-75

## BD Chapter 105

O Weigher on the scales,  
May Maat rise to the nose of Re that day!  
Do not let my head be removed from me!  
For mine is an eye that sees,  
An ear that hears;  
For I am not an ox for slaughter,  
I shall not be an offering for those above!  
Let me pass by you, I am pure,  
Osiris has vanquished his foes! <sup>(45)</sup>

BD Chapter I: O ye who bring beneficent souls into the house of Osiris, do ye bring the soul of N together with you into the house of Osiris; let him see as you see, let him hear as your hear, let him stand as you stand, and sit as you sit [in the house of Osiris]. <sup>(46)</sup>

BD Chapter LXIV: Chapter whereby one cometh forth by day from the Netherworld.  
Oh Ra, who smiles cheerfully, and whose heart is delighted with the perfect order of this day as thou enter into Heaven and comes forth in the East: the Ancients and those who are gone before acclaim thee. Let thy paths be made pleasant for me; let thy ways be made wide for me to traverse the earth and the expanse of Heaven. Shine thou upon me, oh gracious Power; as I draw nigh to the divine words which my ears shall hear in the Tuat; let no pollution of my mother be upon me; deliver me, protect me from him who closes his eyes at twilight and brings to an end in darkness. <sup>(47)</sup>

BD Chapter CV: Chapter whereby one propitiates the Ka.

Thou who lift the hand at the Balance, and raises Law to the nose of Ra in this day [of my Ka]: do not thou put my head away from me. For I am the Eye which sees and the Ear which hears; and I am not the Bull of the sacrificial herd, are not the mortuary gifts upon me and the supernal powers [otherwise said: the powers above Nut]. Grant that I may pass by thee, and may purify myself and cause the triumph of Osiris over his adversaries. <sup>(48)</sup>

PT Utterance 44: Re in the sky is gracious to you, and he conciliates the Two Lords for you. Night is gracious to you, the Two ladies are gracious to you. Graciousness is what has been brought to you, graciousness is what you see, graciousness is what you hear, graciousness is in front of you, graciousness is behind you, graciousness is your portion. <sup>(49)</sup>

PT Utterance 523: May the sky make the sunlight strong for you, may you rise up to the sky as Eye of Re, may you stand at that left Eye of Horus by means of which the speech of the gods is heard. Stand up at the head of the spirits as Horus stood at the head of the living; stand up at the head of the spirits as Osiris stood at the head of the spirits. <sup>(50)</sup>

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45. Ancient Egyptian Literature, Volume II, 1976 by Miriam Lichtheim, p.123

46. The Egyptian Book of the Dead, 1904, by Sir P. Le Page Renouf, p.2

47. Ibid. pp. 117-118

48. Ibid. p. 175

49. The Ancient Egyptian Pyramid Texts, by R. O. Faulkner, p. 9

50. Ibid. p.196



PT Pepi I: Hear this which the gods have said! The Sun says he will akhify this Pepi so that he might receive his (status as an) akh at the god's fore as Horus, Osiris's son, giving him his (status as an) akh as one of the watchers of Pe, and privileging him as a god as one of the watchers of Nekhen.<sup>(51)</sup>

PT Pepi I: stand up and see this, stand up and hear this, which your son has done for you, which Horus has done for you, hitting for you the one who hit you, binding for you the one who bound you, and putting him under your eldest daughter in Qedem—your eldest sister, who collected your flesh and folded your hands, who sought you and found you on your side on Nedit's shore, so that mourning over the Dual Shrines might end.<sup>(52)</sup>

PT Pepi I: You of whom the gods speak, hear it, this speech said to you! Become informed by it about this Pepi: Pepi is a great one, the Great One's son. Pepi is now with you: take this Pepi with you.<sup>(53)</sup>

CT Spell 29: Ho N! You shall live thereby, be a soul thereby, have honour thereby; you shall have power in your body, you shall ascend to Re, and shall hear words of vindication in the presence of Re, in the presence of the great god. You shall not perish, your members shall not be destroyed, your [members] shall not suffer, and you shall not be wiped out for ever and ever.<sup>(54)</sup>

CT Spell 33-35: "I hear the speech of my god-like equipped son."<sup>(55)</sup>

CT Spell 191: These two great and mighty gods who eat food on the banks of the sky have ordained that when they ascend to the sky as falcons, I am on their wings; when they descend to the earth as snakes, my feet are on their coils. There have been given to me the sixth-day festival for my breakfast and the seventh-day festival for my supper, and I have heard the praises in the mouth of the shorn priest in On.<sup>(56)</sup>

CT Spell 196: My heart has ... , my double has power, I am installed with Re, and Re installs me with these great gods who descend to their meal in the festival of the seventh day. They have gone down to the earth as snakes, and I have gone down on their coils; they have ascended to the sky as falcons, and I have gone up on their wings. They have installed me on the banks of the horizon, and I have eaten with them the sixth-day festival for my (main) meal and the seventh-day festival for my supper. I hear acclamation in the mouths of the shorn priests.<sup>(57)</sup>

CT Spell 344: I hear the noise of the flood at the eastern gate of the sky, I travel around on the great western side of the sky, I go all over the great eastern side of the sky; the Great Ones stand up and bow to me, the grey-haired one fears me, the attendants dread me, the plebs follow me; I have gone around and returned, and afterwards I have gone happily around the corrupt ones.<sup>(58)</sup>

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51. The Ancient Egyptian Pyramid Texts, 2005, by James P. Allen, p. 105

52. Ibid. p. 131

53. Ibid. p. 177

54. The Ancient Egyptian Coffin Texts v1, Faulkner, p. 18

55. Ibid. p. 22

56. Ibid. p. 158-159

57. Ibid. p. 161

58. Ibid. p. 279-280

### 3- Mutilations of Nostrils and Philtrum

Narmer Palette has been thoroughly investigated and rediscovered in my 'research 2014' under subtitle 'Narmer's Reconciliation Ritual.' Icon 2 (Fig. 9) has been discussed under subtitle *'The Falcon's Sentence of Death'*.

The device used by the falcon is described by scholars as "hooked cord or rope inserted into the enemy's nose", but none questioned its symbolization. Nothing at all has been slight or overpassed by the Egyptian hierophant in his teachings of the Egyptian religion. The symbolization meant by the device has been generously extant in Egyptian texts. The following excerpts address the breath of life and nostrils.

"I robbed their nostrils of the breath of life."

"As my nostrils are filled with satisfying life"

"May they give life and joy to your nostrils"

"As my nostrils are refreshed with life and dominion"

"And promises them that they shall breathe air through their nostrils"

"The princes of this foreign land came on their bellies to kiss the ground to the might of his majesty, and to beg breath for their nostrils."

"I have deprived their nostrils of the breath of life."

"All the while my breath is in me, and the spirit of God is in my nostrils. Job 27:3."

CT Spell 229 literally interprets the pictorial narration:

Hail to you, Lady of Goodness who raised up the head of Osiris and who wailed over him in the Pure Place in this your name of 'Headrest which is under the head': Place my head on my neck for me, gather up life for my throat, for I am in the following of Osiris among the blessed ones, the possessors of offerings, for I have come equipped with my magic, I will not die, breath will not be taken away from my nose and I am a possessor of offerings. <sup>(59)</sup>

The strange mutilations of nostrils and philtrum that have been deliberately done to the reserve heads have been a sentence of death.



Fig. 9 Narmer Palette Obverse

59. The Ancient Egyptian Coffin Texts, Volume I, by R. O. Faulkner, Spell 229, pp. 182-183

### *What we may deduce from the Reserve Heads?*

- 1- The unequivocal interpretation of the decapitation and mutilation impose a problematic issue. We are encountering a fatal deviation from the *Divine* conception of the integral soul. The ritual decapitation of the *Evil Force* and the mutilations that have been carried out in such frenzy way, manifests a case of "*heterodoxy*" practiced by a secret order that has been instituted by a sect of nobles and priests.
- 2- Surprisingly, the mutilations exceeded the essence of the soul -'inner ear' and 'inner eye'- to the essence of the spirit; that is the 'breath of life'. From my research of 2014, it is the first time in Anno Domini era to discover the Egyptian conception of the tripartite nature of man; body, spirit and soul. As well, it is the first time to penetrate the Egyptian conception of the twin-forces soul.
- 3- The psychotic priests and nobles, by usurping the divine authority of judgment and punishment, have ritually separated the inseparable. The Reserve Heads, while representing the material evidence of heterodoxy, they exhibit, as well, a highly disturbed psychological condition.
- 4- It is hard to understand the incitement behind the emergence of such cult. Had it been an upshot of obsessive desideratum in attaining undisputed judicial vindication? Had it been an excessive idealization? Or, had it been a delusion sold to rich nobles?
- 5- From the geographical and chronological limitations of such cult and its oddity of being practiced only in non-royal tombs, it is obvious that *Priesthood Order* intervened and debarred the cult. The transitory heterodoxy did not reiterate in the history of the ancient Egyptian funerary traditions.

